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## Late Missionary Intelligence.

From the London Missionary Chronicle, for August, 1821, received at the Recorder-Office.

### SOUTH-SEA ISLANDS.

Interesting intelligence has been recently received from Otahite, in a letter from Mr. Henry Bicknell, dated Tabete, 22, 1820.

In relation to the state of the mission at Otahite, he writes in an encouraging manner; he says, "I have baptized 297 persons;" and, in the various stations he visited that about 2000 had been baptized. He is living (says Mr. B.) in a remote part of the island, for the sake of the mission; but there is work enough for ten men. About 700 people attend at the chapel near our residence, and I speak to them four times a week; and from home, at the other districts, frequently. About 400 belong to the school, where I attend two days in the week, and twenty teachers are employed. Diligently was this good man, (the individual, we believe, who offered services to the Society) engaged; and might have been hoped, from the improved state of his health, that his exertions would be long continued; but we were informed, by a letter from Port Jackson, that his labors are terminated, and the Lord, whom he faithfully served, has been pleased to call him to his rest.

We are concerned to add, that another man, in the same part of the vineyard, Tessler, is no more in this world. He was advanced in years, and so feeble he could not travel, but was useful. Mr. Wilson also, who has been an efficient laborer, was mentioned in Mr. Bicknell's letter as greatly reduced by illness, but his recovery was deemed doubtful. We are now informed, that he thought it necessary to remove to Port Jackson, in view of restoration.

Mr. Darling, who had resided for a time at Eimeo, returned to Otahite on the 22d of October 1819, and settled at a station (called Burder's Point) among the people of Atahuru. A great alarm prevailed at that time, which, however, subsided, & a considerable number of natives have settled near the spot. A letter dated June 5, 1820, Mr. Darling says, "We have baptized 151 persons, and 237 children. The work of the Lord is prospering among us, and many were formerly thirsting for blood, but now become as meek as lambs. This is the Lord's doing, and it is wonderful in our eyes."

The people of Atahuru consist of two principal divisions; we agreed to supply them at some distance from us every Sabbath; but this would not satisfy them; they determined to remove and live near us, that they might enjoy the means of instruction on the week days also. This we have done. Their principal chief, who became very attentive, and we soon to baptize him. We think it necessary to make a selection of those who desire themselves, for were we to receive all who desire it, we might baptize the people of Atahuru next week. When we baptize we consider as candidates for the Sacrament of the Lord's Supper, & we catechise them twice a week. The Gospel of Matthew has been printed at this station, the people received it with great eagerness, & many were much pointed who could not obtain a copy.

### HUAHEINE.

We have received the First (printed) report of the mission at this island, up to the end of 1819.

The Report states that at FARE, the district in which the brethren reside, the population has considerably increased, and amounts generally of 300 or 400 persons. Two of the brethren had made a tour of the island, and it is hoped, that the natives were awakened to a sense of Divine things.

The number of scholars has been greatly augmented. There are also at MAEVA and at MAHAPU, two schools at each of the three places, which promises much usefulness. The number of scholars at FARE is about 100 in the Sunday-school; at MAEVA, 300, and 80 children; at MAHAPU, 50 children.

The good work of translation is going forward. "We have (says Mr. B.) been enabled to put another edition of the word of God into the hands of the people—an edition of 2000 copies of the Gospel of Matthew, which we finished in October last. They were sought with avidity, and received with gratitude. The Gospel of Mark is translated, and the Psalms are in hand." Mr. B. has also translated the Gospel of Luke, and the Acts of the Apostles.

On the 12th of September, the happiness to baptize 15, who were proper subjects; among whom were HART, the principal chief of the island; and there are also several candidates now under instruction, whom we intend to baptize.

We have observed, with great pleasure, the improvement in the general condition of the people, and progress in civilization. Several of

them have finished very neat plastered dwelling houses, with doors and windows; and are boarding their bed-rooms. They have also erected a very strong and capacious place of worship, 90 feet by 60; it is plastered within and without, and they are sawing boards for the floor. Considerable progress has also been made in cultivation: many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing utensils, are in great demand among them. The females especially, are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their waists, but made up into gowns, which gives them a much more decent appearance. Our sisters have, by every means in their power, contributed to their improvement; and they continually instruct them, in their own respective houses, in needlework; in which some have made considerable proficiency.

We cannot conclude our report, without testifying our gratitude to the Divine author of all good, for the mercies we have received since the commencement of our mission here; and we earnestly intreat an interest in the prayers of all who long for the extension of the Redeemer's kingdom among men, that our feeble hands may be strengthened by the mighty God of Jacob, and we enabled, with a single eye to his glory, and a love for immortal souls, to hold on, till he shall call us from the fields of labor to the abodes of rest."

Further information.—In a letter from one of the brethren at Huahine, to a friend, dated June 1820, enclosing the preceding Report, he says, "Since that time (Dec. 1819) our missionary affairs have prospered greatly. Our people, I believe, have finished the best, neatest, & most commodious place of worship in all the islands, though there are several good ones at Tahiti and elsewhere.

Our people may be divided into four classes.

1. *Common hearers.* Almost every one in the island may be included in this class, and our congregation at Tare Harbor, for many weeks past, has been on the Sabbath from 1400 to 1600, yet our chapel is not nearly full.

2. *Those who are Candidates for Baptism,* and have tickets for admission to a weekly meeting, held every Thursday afternoon for conversation with them. Their number at present is about 570. The conduct and experience of these are carefully inquired into, that we may be able to ascertain who are qualified for Baptism and Church-membership.

3. *The baptized.* We have baptized in all 55, including some children.

4. *Those who have been admitted to the Lord's table,* are, as yet, only 14; but most of the baptized are judged to be proper subjects for this ordinance also, and are intended for regular church-membership; and probably about 30 more will be shortly baptized, as they desire it earnestly, and their profession and conduct are, in every respect, consistent.

*School.*—The School under my superintendence (says Mr. D.) has prospered greatly. It consists now of between 700 and 800, including children and adults; and there are now but few in the island who cannot read.

### SIERRA LEONE.—WEST AFRICA.

From the London Missionary Register, for July. Sir George R. Collier's Testimony to the rapid improvement of the Colony of Liberated Negroes.

From a "Second Annual Report upon the Settlements on the Coast of Africa," by Commodore Sir George R. Collier, recently laid before Parliament, we extract, with great pleasure, the following testimony:—

"The Colony of Sierra Leone has been so differently represented, so much has been urged against its rising prosperity, and proposals said to have been made for its abandonment, that I consider myself, as an impartial person, the one, from whom opinion and remarks may be expected; and when I declare, that I shall not swerve in any degree from the plain and simple matter of fact, I trust I shall have full credit with their Lordships, for I can have no local interest to bias me in any way.

"The continued and increasing improvements of Freetown attracted my particular notice; and, added to my respect for the Governor, whose perseverance and indefatigable exertions, though almost unaided and unassisted in the great and laborious duties which he has to perform, had effected more than I had thought possible. For it is not merely to the improvements of Freetown, nor to the comforts of the residents, that Governor MacCarthy's mind is given; but likewise to the general increase of the Colony, by attending to the population from one extremity of this peninsula to the other, by protecting the untutored and ignorant African, and by giving the most patient consideration to his most minute grievances and wants.

"In my former Report, I observed, that, in public improvements, the persons under surveillance of the Law, might, I thought, be employed. I was glad to see these people engaged in clearing the

ground in the immediate neighbourhood of Freetown, and in removing the grass and indigo from the streets of the town; a measure which, if persevered in with care and attention, cannot fail to be highly beneficial to the general health of the community; for, after a heavy fall of rain, and the sun striking on the ground with its vertical power, the vapours from the vegetable matter overrunning the streets is so perceptible, that, in drawing breath, I have felt that I was inhaling a vapour, which I could but compare to gas from coal.

"I cannot better mark the Rapid Vegetation of Sierra Leone, than by noticing the following circumstance. When at Sierra Leone in January 1819, in an unoccupied lot of ground in Freetown, where two or three small trees had just sprung up (seedlings of the last year), I was induced, from curiosity, to measure and mark them in a particular way. On my return this year, I observed the trees thus marked still standing; but their extraordinary increase made me doubt my own correctness: my initials on the bark, however, removed all doubt: they had grown up large trees, and were at least four times their former diameter.

"Stone and Brick Buildings are now succeeding the wooden houses and crazy huts, of which, in former days, Freetown was composed: and the improvement by Bridges of Stone, over the rough and craggy watercourses which the torrents have formed, is very considerable.

"A Reservoir is now forming for affording a more ready supply of water to men of war and shipping, without interrupting the demand for the town. This, as in my former Report I observed, was much wanted: still, an additional conductor to this supply from the town must be prepared, if Freetown continues to increase as rapidly as it has done since I have had opportunities of making any observations upon it.

"The Defensive Works have been put into an excellent state: and some of the Houses for the accommodation of the various Servants of the Colony are nearly completed; and not only with a marked attention to neatness, but to the personal comforts of individuals destined to occupy them.

"The Church, though a work of great labour, is going on with spirit and perseverance; but some time must elapse ere it can be opened. The Barracks of the Officers have been much improved; and a Commissariat-Store is constructing, which will shortly be finished.

"The manner in which the Public Schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the Scholars proves the aptitude of the African, if moderate pains be taken to instruct him.

"I have attended Places of Public Worship in every Quarter of the Globe, and I do most conscientiously declare, never did I witness the Ceremonies of Religion more piously performed, or more devoutly attended to, than in Sierra Leone."

### Mr. Morgan's Testimony to the Character of the Christian Negroes.

Mr. THOMAS MORGAN, who in part supplied Mr. Johnson's absence from Regent's Town during his visit to this country, was requested, on his return home on account of his health, to furnish the Committee with a statement of such facts and circumstances respecting Regent's Town, as might serve to make them better acquainted with the state of the people.

Of his means of knowing their condition, he says—

"No day passed, when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly, as I often did, the families of all classes of the Communicants, I could not be deceived as to their actual condition."

From Mr. Morgan's statements we select some testimonies to the Piety, Integrity, Industry, and Docility of the Christian Negroes.

Of their piety, Mr. Morgan says—

"Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God they mark the painful events of His Providence, as Children would mark the dealings of a Father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgements of God's justice in punishing them. They have used such language as this:—'We have done something very bad—God is very angry: He is removing all our teachers—by and bye nobody will be left to tell us good. We must pray, my dear Brothers and Sisters: we must look into our own hearts—some bad live there.' Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

"I was struck, during a Fire which broke out in our House, with the sudden disappearance of the Women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a Divine influence could draw them to God in this trial, to

ask His blessing on the exertions of those employed?

"While we were replacing the Books which had been scattered on this occasion, two of the Girls came to us. I asked what was wanted: 'Nothing, Massa,' was the reply; 'but we come tell you, God hear every time somebody go talk him.' 'How, my Child,' said I, 'do you know that God hears His people when they pray?' She said, 'Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them Girls and Boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: He hear what Massa say to Him this morning: He no let this house burn too much.' What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of Family Prayer on others more earnestly. Soon after, the same Girls mentioned their desire for one of the elder Girls to pray with the School Children, before they went to bed, and when they rose in the morning.

"The Christian Negroes shew a strong attachment to the simplest views of Religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholiness would receive a reproof—'If God your Father, that no be like his Child.' Some said that they needed, indeed, such a Father—others, such daily bread. Some tho't God could not be their Father, because they did not feel sufficient desires that His Kingdom should come among their Country-people; and others felt that they were rebellious Children, for not doing His will on earth more, as it was done in Heaven. Some wept, to think how He delivered them from temptation and evil: and all, I believe, burned with love, to ascribe to Him the Kingdom of His Love, the Power of His Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the Negroes, but the plainest words of the Redeemer. How much better calculated His language is than any other to reach the heart, may be judged of by this instance, out of many."

Some remarkable evidences of Integrity occurred on occasion of the Fire above-mentioned:—

"In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A Boy, who had got possession of the box which contained the money for paying the Mechanics and Labourers, was found in the garden; parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand."

The industry of these Christian Negroes is thus attested by Mr. Morgan:—

"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both Husband and Wife, in fencing, digging, or planting the little spot of ground attached to each dwelling."

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous Brethren."

Of the docility of the pious Negroes, Mr. Morgan gives the following striking instance:—

"On the disbanding of the West-India Regiments sent to the Colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the Negroes to see them. These Regiments had been, several years before, formed of Liberated Negroes; and many of the people were expecting to find Parents, Brothers, and Friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening, intelligence arrived that on the following morning the Troops would be permitted to land, after Evening Prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at Prayer, the Church was particularly full; and a few words were spoken on the danger to which a Christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feel-

ings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his Brother was come among the soldiers. 'Well,' said I, 'and you wish to see him?' 'Yes, Massa! I want to look him, but I no want to go to-day.' 'Well,' I replied, 'I want to send to Freetown: if you can find another Communicant, who wishes to go and see the soldiers, I will send you down.' After a search of near two hours, he returned with, 'Well, Massa, me no see that one what want to go: all them people what belong to Church think 'tis no good for them to run where God say temptation live.' Two days elapsed before this poor fellow, whose heart was full of affection to his Brother, went to Freetown to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that Father of the Liberated Negroes, anticipating my request, promised and kept his promise, that the Brothers should have the privilege of living together.

"I know of many similar instances, but this one struck me much. I thought it an example worthy of imitation; and was fully convinced, that while I had known the Gospel longer, I had obeyed it less.

"How eminently, indeed, the influence of Religion is displayed in the conduct of these people, none can well conceive who have not been eye-witnesses."

EXTRACTS FROM THE COMMUNICATIONS OF THE REV. W. JOHNSON.

### Evidences of the influence of Divine Grace.

The Negroes continue to manifest the genuine operations of Divine Grace on the spirit and in the life. Every awakened and feeling heart may here find its own picture—heart answering to heart; and it is most instructive and encouraging, to witness the variety of ways, in which it pleases God to work on the minds of his servants; while these operations are felt and recognised as similar to those which take place in themselves, by others of His servants of every color and in every clime—an unanswerable proof of the genuine nature of this influence, and of the unity of the source from which it proceeds.

Their acknowledgements of the Gracious Hand of Providence in bringing them from their own country. These are frequent and striking; and, in making them, they not seldom disclose the pitiable state to which their native countries are reduced by the shameful trafficking in human beings.

"On Saturday Evening, a Youth stood up, and said—'When I in my country, the King die; then the Headman get plenty Slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty Slaves. Me be Slave; but I no belong to the King—I belong to another man. Then my Master take me, and carry me to that place where they went to kill the people: he say, 'That Boy no good—I will change him for one of them women that they going to kill.' He go, and take me; and we come to the place. I see two houses full of Slaves which they going to kill; and my Master change me for one Woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I don't know what to do. By and bye, them Headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the Bush. I live there three days—I eat grass—I hear when they kill them people—I fear too much—they cry, they scream—Oh too much!—I run out of the Bush, and run to another country (town.) The people in that country catch me—they tie my hand—and they send to the Headman of my country, and tell him they catch one of him Slaves. The Headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: He has brought me here by His power."

It is not unusual with the Negroes, as our Readers know, to describe the Conflicts between Grace and Sin which are common to all real Christians, by their having Two Hearts. An instance or two will strikingly illustrate their use of this appropriate figure:—

"One of them said—'Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work'; then one heart say, 'You must go pray Lord Jesus Christ'; and t'other one say, 'No mind what that heart tell you: then first one say, 'You had better go pray.' So me throw down the cutlass and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah!



you see, suppose you no been pray, you no feel glad too much."

A woman, much distressed, came to me complaining—"Massa! I got two hearts." I begged her to explain what she meant. She replied—"One heart—new heart—tell me of all the bad things me been doing in my country, and since me been here. Same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me; 'Never mind! God no look you—God look White people—he no look Black people—he no look you.' But my new heart tell me, 'Suppose you no pray—you die—you go to hell; and then I want to go to pray: then old heart tell me, 'You go work first—make fire—cook rice;—and then when I done work, I forget to pray; and so these two hearts trouble me too much, and I don't know what to do.' I read to her the Seventh Chapter to the Romans. When I came to the Apostle's exclamation, *Oh wretched man that I am!*—"That me!" said she: "me feel the very same thing." I then explained the following words—"I thank God through Jesus Christ our Lord, and pointed her to Christ. She has since walked worthy of the Gospel."

Their acknowledgements of Divine Forgiveness and Mercy.

"One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live: he gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meet me every-where, and then I must come back to the Lord Jesus Christ, for he only gives me rest."

Another instance of a Simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32-34.

"In calling at one of the houses, I found two Women (both Communicants) at needle-work. The house was neat and clean. A clean bench was immediately put down, and I was intrusted to sit. One of the Women had been lately married to a decent and serious Young Man. I asked how she got on now. She said—"I think not so well as before. Beforetime I go to prayer, nobody hinder me—I live by myself in this house—I have no trouble: when I go to Church, I was glad—nobody hinder me; and the word which I hear was sweet too much. Sometimes people ask me, 'Why you no get married?' I no answer, but I know I have peace too much: my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that, by and bye, people would say I do bad; and I was sorry too much. That same time my Husband send one man, and he ask me, if I willing to marry. I don't know what to say; but I think I must say Yes. Well, I say Yes; and, soon after, we got married. Me got plenty trouble this time. My Husband he is a good man, but me have trouble about him. Every time me think about the Lord Jesus Christ, my Husband come in my mind; and so I stand, when I live in the Church. Sometimes I think it would be better for me if I was not married: then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do. I hear you preach, but I can't feel it: only Sunday before last, when you preach in the morning, it was just as if you talk all the time to me—me hold my face down, and cry too much. Oh them words make me glad too much."—The text was, *Isaiah xlii. 1.*

The power of Religion, in recovering and securing Domestic Happiness.

"Another Woman began then to tell me that she was also in great trouble. She had not taken any food for two days; she could do nothing but weep: her Husband appeared to dislike her: he had behaved very roughly to her since Monday. At this I was rather surprised, for both are Communicants; and have lived very comfortably together, to my knowledge. I went to the Man, who was in School at the time; and asked him what was the matter between him and his Wife. He said that he had reproved her, because she had not got the dinner ready when he came home with two men who work with him; and, since that time, she had not spoken to him. If he had asked any thing of her, she had not answered him. Before she was brought to bed, she had always got the dinner ready for him and the two men. I inquired further into the matter, and found that he required his wife to beat rice and cook it; which certainly must be too much for a Woman who has an infant to take care of. I reproved him, and explained the unreasonableness of his behaviour to her: he expressed great sorrow immediately. I went again to his Wife, and told her what I had spoken to her Husband, and found that they both were wrong. She also said that she was wrong, and would do so no more: she would always speak when her Husband spoke to her. I then called the Man, and sent them both home; and told them to kneel down and pray together, as soon as they got home, which they promised to do. They both appeared exceedingly glad and happy; and thanked me, over and over again, for bringing them together again in peace.

"The next Woman (of the same party) spoke in a different manner. She said that she was glad too much, because she and her Husband lived in peace together. He did now pray with her, and his whole conduct was changed, and he expressed a great desire to become a Communicant. He wished to come every day and speak to me, but he was afraid. He had attempted to come, but fear had kept him back. She concluded by saying, with tears, "Oh, Massa! I am glad too much!"

In visiting a sick Communicant, his Wife, who was formerly in our School, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended Public Worship—and lived in peace with their neighbours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The Man answered—"Sometimes I say a word which my Wife no like, or my Wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

From the Christian Spectator.

#### CALVIN AND SERVETUS.

Few men have suffered more from the violence of enemies, than Calvin. To censure and to reproach this eminent servant of the Redeemer, have been in some places almost indispensable, either to the attainment or the preservation of theological popularity. The part of his life, on which his enemies have most greedily fallen, and which his friends have been the most ready to pass over as inexcusable, is that, in which he is supposed to have been accessory to the burning of Servetus. In this unhappy transaction, he is usually represented as the principal instrument. "Instigated by a bloody, persecuting spirit, he not only sentenced his antagonist to death, but actually lighted the fires which consumed him."

It is not my design in this short paper to attempt a laboured vindication of Calvin. The following propositions, which embrace most of the leading facts relating to the execution of Servetus, I shall endeavor to establish by authentic proofs.

1. It was at the instance of Calvin that Servetus was impeached and imprisoned. This the Reformer was uniformly free to confess. "I do not at all dissemble," says he, "that by my influence and advice, he was, by the civil power, committed to prison. For having received the freedom of the city, I was bound to impeach him, if guilty of any crime." And again: "I do not dissemble, that it was by my means that he was seized in this city, and required to defend his cause. For according to the laws of the city, he could not justly be treated otherwise."

2. The design of Calvin in the detention of Servetus was to effect, if possible, his reformation. Speaking on this subject, on one of the pages above quoted, he says: "What my design was, became evident from the progress of the action. When my colleagues and myself were summoned, it was by no means our fault, that he did not confer peaceably and freely with us concerning his dogmatism. Had he been in any manner curable, he would have been in no danger of any weightier punishment. He might have saved his life, by mere moderation."

3. Servetus was convicted not merely of heresy, but also of blasphemy. This point is susceptible of abundant proof. Melancthon, in one of his letters to Calvin says, "I have read your book, in which you have clearly refuted the horrid blasphemies of Servetus."

After the Senate of Geneva had pronounced the allegations against Servetus proved, it was formally submitted to the determination of the Swiss churches, "whether they amounted to heresy and blasphemy."

Turretin, writing many years after, respecting the execution of Servetus, says, "Neither the laws nor the magistrates would allow him to be treated more mildly, on account of his horrid blasphemies."

We have further evidence on the subject, in the blasphemous expressions which he actually used. He declared "the Godhead to be in the devil;" and "that several Gods were in each." He affirmed that "the three persons in the Trinity are the sons of Beelzebub." The triune God he denominated "a triple monster—a three headed Cerberus—a phantom of devils—an illusion of Satan."

4. Calvin had no part in the condemnation of Servetus. He was not of the tribunal which condemned him. Servetus was tried and condemned by the Senate of Geneva—a civil and not an ecclesiastical court—a body of which Calvin never was a member. If any proof of this is necessary, we may give the following extract of a letter from Melancthon to Bullinger. "I judge that the Geneva Senate did perfectly right, to put an end to this obstinate man, who could never cease blaspheming."

It may be said, however, that the influence of Calvin carried every thing in the Senate; and that the sentence they passed was as really his, as though the whole issue had been directly at his disposal. But this objection is in palpable contradiction to facts. The magistrates of Geneva were annually elected; and it is well known, that a majority of the Senators for the year 1553—the year in which Servetus was tried and executed, were in the interest of a faction, which was uniformly opposed to Calvin. It was in this very year, that the Senate voted to restore one to the communion of the church, whom Calvin and his Consistory had excommunicated.

5. Calvin was unwilling that the sentence, which the Senate had passed on Servetus, should be executed. Writing on this subject at different times, he says, "Those things which were done by the Senate are by many ascribed to me. From the time that the articles were proved against him, I never uttered a word concerning his punishment. To this fact all good men will bear me witness."—"The severity of the punishment I desire to be remitted." "He will be led to punishment to-morrow. We endeavored to commute the kind of death: but in vain. Why we could effect nothing in his favor, I will inform you at our interview."

That this was really the disposition of Calvin, is proved by the testimony of others. Farel, writing to him, says, "By wishing to mitigate the severity of the punishment, you discharge the office of a friend towards your greatest enemy." Turretin too says, in the place we have already quoted: "It is evident that Calvin, with his Colleague Pastors, dissuaded from the burning of Servetus."

6. So far was Calvin from performing, as some have alleged the office of executioner to Servetus, that he was not even present at his burning. Farel attended the unhappy man to the place of execution, and "with difficulty extorted from him his consent, that the assembly should unite with him in prayer;" but there is no evidence that Calvin was so much as a witness of the scene. Indeed there is sufficient evidence of the contrary; as he never speaks of it in the language of a witness, but always as one who had received his information from others.

7. The conduct of Calvin towards Servetus was applauded by his contemporaries; and was never censured by any respectable writer until many years after his death. "The former part of this proposition is scarcely disputed. The letters of Melancthon, Bullinger, Peter Martyr, Beza, and others, are still extant, expressly approving the part which he had taken. The latter part of it is equally true, and equally susceptible of proof."

\* Even Grotius could abusively denominate Calvin, "Servetus' executor." Grotii Op. Tom. iv. p. 503. † See Calvin's Theol. Tracts, pp. 611, & 517. ‡ Turretin Opera, Tom. iii. p. 374.

§ See Waterman's Life of Calvin, p. 124. For many of the letters of Calvin and his contemporaries here quoted, the reader is referred to the collection in that volume.

Soon after the death of Calvin, Jerome Bolsec, a Papist, an apostate, and a particular enemy of him, undertook to write his life; for the sole purpose, no doubt, of destroying his reputation. But even this writer "no where accuses Calvin of personal hatred to Servetus, or casts any blame upon him for what he had done" relative to his prosecution. "Mainbourg, a Jesuit, wrote a history of Calvinism, in which he says nothing on the subject. Dupin, another Papist, does not even mention Servetus, in his account of Calvin. Bayle, who was of no religious denomination, and who was particularly bold in his observations upon characters, in his life of Calvin," passes no censure on him, in relation to the affair of Servetus. "Heylen, although he says much to the discredit of Calvin, yet never reproaches him with his treatment of Servetus, whom he barely names as a Socinian. Bishop Burnet, in his history of the English Reformation, passes in review the story of Servetus, and always mentions Calvin with respect."

The prejudice, under which the name of Calvin has so long laboured, had its origin undoubtedly in the disputes of the seventeenth century, relative to his religious sentiments. And the reason why he has been more censured, as a persecutor, than any of the early Protestants, is not that he possessed a more illiberal spirit (for it would be easy to demonstrate that this was not the case) but because he has been more distinguished, as a teacher and defender of that holy faith, which was once delivered to the saints." P.

\* See Waterman's Life of Calvin, pp. 127-130.

For the Boston Recorder.

#### AMERICAN EDUCATION SOCIETY.

A new argument in its favor.

By the triennial catalogue of Yale College for 1811, it appears that out of 231 Ministers, who had graduated since 1700, 15 only had died; that is, one out of 15. Out of 1376 Alumni, including Ministers, 172 had died; that is, 1 out of 8.

By the triennial catalogue of Middlebury College for 1817, it appears, that out of 55 Ministers, who had graduated since its commencement in 1800, not one had died. Out of 262 Alumni, 12 had died; that is 1 out of 21.

By the triennial catalogue of Williams College for 1817, it appears, that out of 112 Ministers, who had graduated since its commencement in 1791, only 5 had died, that is 1 out of 22. Out of 473 Alumni 39 had died, that is 1 out of 12.

By the triennial catalogue of Union College for 1813, it appears that out of 33 Ministers, who had graduated since its commencement in 1794, only 1 had died, that is 1 out of 33. Out of 291 Alumni 11 had died, that is 1 out of 26.

By the triennial catalogue of Dickinson College for 1813, it appears, that out of 62 Ministers, who had graduated since its commencement in 1763, only 4 had died, that is 1 out of 15. Out of 272 Alumni, 29 had died; that is 1 out of 9.

Out of 343 Ministers who graduated at Cambridge from 1730 till 1821, 35 had died, that is 1 out of 7. Out of 1941 Alumni, 425 had died, that is one out of 4 1/2.

Out of 736 Ministers from all the above mentioned Colleges, in the time specified, 60 have died, that is 1 out of 12. Out of 4655 Alumni from the same Colleges, in the same time, 658 have died, that is 1 out of 6 1/2.

So that the number of deaths among Ministers, is to the number of deaths among the Alumni as 1 to 2, and the term of life for a generation of Ministers is almost twice as great as the term of life for a generation of Alumni; and one Minister out of 132 dies annually.

The above results are so important and unexpected, and almost incredible, that the following facts are annexed as confirmation.

In 1819, out of 45 Ministers, who had graduated at Dartmouth, in 10 years previous to 1781, 20 only were dead—not one out of two, in the space of 43 years.

In 1821, out of 65 Ministers, who had graduated at Cambridge, in 10 years previous to 1781, 32 were dead; not one out of two in 45 years. In 1821, out of 122 Ministers who had graduated at Cambridge in 10 years previous to 1771, 86 were dead: only two out of three in the lapse of 53 years.

So that the mean period of Ministers lives, after they leave college, exceeds 40 years; and the mean period of their whole life, if we suppose them all to leave college at the age of 20, exceeds 60 years.

For the Recorder.

#### Qualifications of Ministers.

With all our efforts to give young men an education, our country will long want as many and as good Ministers, in proportion to the population, as it once possessed.

It will be recollected, that Harvard College was the only college in the Colonies from 1642 to 1700, and that of the whole number of students educated at that college during that period, more than one half were Ministers. Many and powerful efforts are necessary, before one half of all the students in all the colleges at the present time shall even profess to be religious; for out of 1821 students in the colleges, 509 only are professors of religion. Shall this generation, in this latter & glorious day, be satisfied to have fewer of its educated youth enter the ministry, than entered the ministry almost two centuries ago?

Will it be said that a greater number of youth are sent to college in proportion to the population than were then? It is said without proof, & the proof cannot be found, because the history of our forefathers in this particular is very defective. But there are some facts, which go very far towards proving that the number of youth liberally educated was greater than that now. Every little colony had its learned men. A few families in the wilderness on the frontier could command the labors of an able and learned minister. The Rev. Thomas Hooker, who was called the Calvin of New-England, and of whom Dr. Ames said that he never knew his equal either in preaching or disputation, was settled in Hartford, Con. when all the inhabitants were one hundred souls. Now, New-Orleans, that Thermopylae of the western world, with its fifty thousand inhabitants, cannot command the labors of such a man. President Edwards was settled in Stockbridge, Mass. before there were sixteen white families there, and when there was only a handful of Indians; that little town enjoyed the labors of three learned and able divines, Sergeant, Edwards, and West, before its white inhabitants were one hundred. A little time since, and the whole state of Indiana, with 150,000 inhabitants, had not enjoyed as much learned ministerial instruction as that little village had enjoyed before its number of inhabitants was ten times ten.

The colony of Connecticut, in 1665, had a learned minister to 430 souls. The state of Virginia has not one such minister to 10,000 souls; and New-England, in its near approach to the millennium, has not one such minister to 1500 souls. How are these facts to be reconciled with the supposition that more youth are educated in proportion to the whole population. Is it admitted that there was a greater proportion of learned men and learned ministers, and then asserted that learning is a dangerous thing; that the plain, illiterate, humble, prayerful preachers, under the influence of the Holy Ghost, are not less useful? Would to God, that the preachers of the present day could not only read the Scriptures in the original languages, as familiarly as our fathers of the 17th century, but that they prayed as much, and walked as humbly, and exhibited all the fruits of the spirit in as great perfection.

Let any Minister, learned or unlearned, read the lives of the Ministers of 1600, and if his heart is not made of rock, he will cry out, O my

barrenness, my barrenness. The lives of our Fathers in Mathers's Magnalia, are enough to cover the whole body of the Clergy of the nineteenth century with confusion. Let the greatest Minister in New-England, greatest in his native powers, greatest in his knowledge of himself, of men, and of books, and of God, and if as good a life as great, let him read the lives of Hooker, Norton, Mitchell and the Mathers, and he will not be troubled with pride till he has forgotten what he has read, and begins to compare himself with the degenerate sons of such ancestors.

It seems to be an opinion quite prevalent, that the Christian graces cannot dwell with human learning and intellectual greatness; this opinion is as full of error as it is of mischief; is as much at war with facts, as with the word of God and common sense.

It is not supported by facts. Where in this country, among the illiterate preachers, where can such examples of every grace be found as among the old Puritans of New-England, who could write Greek verse, and read Hebrew in their morning and evening family devotions? Where can such humility be found?

The Rev. Jonathan Mitchell was born in 1624, and while a member of Harvard College, wrote his diary in Latin; of whom it was said, they that knew him from a child, never knew him any other than a man, "a hard student, a scholar of illuminations, not far from the first magnitude." This man had such humility as would pass for affectation perhaps, or superstition, if the lamentations of Jeremiah did not shew the same. Thus he writes, "I have run through all the means of knowledge, and yet see no truth clearly and in the glory of it; all affliction, and yet am not humbled nor serious; all mercies, and yet am not thankful; all means of good, & yet am evil, only evil, transcendently evil in the highest degree, to this day." At another time "If God do me any good, or do any good by me, it must be a creating work. Lord, I am fit for nothing; neither to live nor die; neither to teach nor learn; neither to think nor speak; go through all that I am, either within or without, what a! I but villainess, and abomination!" At another time, "the church will, (I suppose) this day consider and determine a day for ordination; but did there ever such a creature as I am, go about such a business?"

He went, after repeated solicitations, from Cambridge to Hartford to preach. He preached one Sabbath; on Monday the people gave him a call; and gave him the privilege of resuming his studies at Cambridge, and of spending another year in the college; and offered him money to purchase a library. Concerning the performance which had gained this youth so much respectability at Hartford, he thus writes, "In preaching, my own heart was dry, carnal and unaffected, and methought I could not speak with any evidence or presence of the Spirit of God; so that when I was done, I was deeply ashamed within myself; and could not but loathe myself, in that high employment. I thought I, and all I did, deserved to be loathed by God and man." These are specimens of the learned Mitchell's humility, and in this grace Mitchell is a specimen of his generation.

In that faithfulness which arises from love of souls, the old and learned puritans were not less remarkable than in humility. The following are specimens of the faithfulness of Boston preaching in 1693; they are extracted from the Boston Lecture. The preacher, after exhorting the people to elect none to civil office except pious men, and then enjoining on the constables and sheriffs and tavern keepers and representatives, all to be found at their posts, promoting good order and pure religion; & after exhorting them as though he felt that they would listen to his exhortation, because they were pious men, he speaks with the conscious integrity of the great Apostle, of the character of the ministers of Boston.—"Oh! our dear flocks, we owe you all; all our love, all our strength, all our time; we watch for you as those that must give an account; and I am very much mistaken if we are not willing to die for you too, if called unto it. If the Lord Jesus Christ should say to us, My servant, if you will die to night, you shall have this reward, the people that you preach to, shall be all converted unto me; I think we should with tripping souls reply, Ah! Lord then I'll die with all my heart—Sirs, we should go away rejoicing with joy unspeakable and full of glory. I am sure, that the most foolish mortal writer, that God may give any of us to be buffeted withal, if he will but come to sober thoughts, he will say, that there is not any man in the town, but the ministers wish that man as well as they, do their own souls, and would gladly serve that man by day or by night, in any thing, that it were possible to do for him."

In exhorting the people to piety to the God from whom cometh all their help, the preacher says, "Mark what I say, if there be so much as any prayerless house in such a town as this, tis inexcusable." "Ah Boston, beware, beware, lest the sins of Sodom get footing in thee." "If you know of any scandalous disorders in the town, do all you can to suppress them and redress them." "Let not those who send their sons here to be improved in virtue, have cause to complain, that after they came to Boston, they lost what little virtue was budding in them." "I have heard that there are fortune-tellers in this town. I wish the town could be made too hot for these daring transgressors." "Let me go on to say, shall there be any houses of ill fame in such a town as this. It may be that the neighbors could root them if they were not loth to stir for fear of being reputed ill neighbors. I say unto you, you are ill neighbors because you do it not. All the neighbors are like to have their children poisoned because you do it not; and Oh! that the drinking houses of the town, might once come under a laudable regulation. The town has an enormous number of them; will the heavens of those houses hear the counsels of Heaven?" Such was the faithfulness of the preaching of the year sixteen hundred.

They were as prayerful as they were humble, faithful and learned. All that is written of them declares that they were prayerful. All their diaries shew that they were like David and Daniel. *Of Fides in vita*, as Mr. Mather calls Mr. Brook, it is written, that people used to pray for some particular object of prayer. It is said that there were many notable effects of his faithful and fervent prayers. Some few of the remarkable instances of answer to his prayers are recorded. But they cannot be transcribed. May the Beneficiaries of Education Societies resemble our Fathers in learning and in grace.

#### YALE COLLEGE COMMENCEMENT.

New-Haven, Sept. 14.—The annual commencement of Yale College, was celebrated in New-Haven on Wednesday last.—There was a large collection of strangers present on the occasion, who were highly gratified with the performances.

Exercise.—Salutatory Oration in Latin, by David Greene, Stonham, Mass.—Oration "On the conduct of our ancestors towards the Aborigines of this country," by Frederick W. Lord, Lyme, Conn.—Oration "On the distinction between classical and romantic poetry," by Joseph Stansbury, New-York.—Dissertation "On embracing too wide a compass of knowledge," by Asa Child, Woodstock, Conn.—Oration "On employment as the means of happiness," by Eli Smith, Northford, Conn.—Dispute "On the propriety of a union among the nations of Europe, for the subversion of the Turkish Empire," by Nathaniel Bouton, Norwalk, Conn.; and Samuel Hooker Cowles, Farmington, Conn.—Colloquy "On the usefulness of Missionary exertions," by Frederick W. Lord, Lyme, Conn.; and George E.

Adams, Bangor, Maine.—Dispute "On the influence of philosophical criticism," by Lemuel Whittelsey, Belden, Wethersfield, Conn.; and John Adams, Andover, Mass.—Dissertation "On the influence of great scenes and objects on the character," by John Smith, Wethersfield, Conn.—Oration "On the scepticism of men of acute sensibility," by Josiah Brewer, Tyringham, Mass.—Dialogue, by Edward Rockwell, Winchester, Chester, Conn.—Oration in Greek, by Oliver A. Shaw, Boston, Mass.—Oration "On the neglect of the principles of association in early life," by John Mitchell, Saybrook, Conn.—Dissertation, "On the influence of virtuous principles on the pleasures of taste," by Charles Atwood, Haverhill, Mass.—Colloquy, "On the comparative dignity of eloquence and poetry," by Oliver A. Shaw, Boston, Mass.; and John Richards, Farmington, Conn.—Oration, "On the present state of moral discipline," with the Valedictory Address, by Henry White, New-Haven, Conn.—The degree of A. B. was conferred on the following gentlemen, Alumni of the College.

George E. Adams, John Adams, Augustus A. Ader, A. Leopold Alexander, Charles R. Alcott, James Anderson, Charles Atwood, Dwight Baldwin, David W. Barton, Lemuel W. Belden, Edwin Benedict, William W. Billings, Nathaniel Blanchard, Nathaniel Bouton, John Boyd, Joseph H. Bradley, Josiah Brewer, Waldo Brown, Henry D. Bulkeley, William Case, Paine W. Chase, Simeon Chase, Asa Child, Peter F. Clark, Thomas W. Coit, George Cowles, Samuel H. Cowles, George F. Davenport, Lucius C. Duncan, Orono Eastman, Isaac Esty, Roswell Goodwin, John Goulding, David Greene, Farel Griswold, John A. Hempted, Theodore Hinsdale, Eschsch Huntington, Albert Judson, Asa H. King, Robert Landier, William Lester, Thomas P. Little, Frederic W. Lord, Erasmus Maltby, William B. McCullough, John Mitchell, Isaac Peck, Henry B. Porter, Sanford J. Rager, John Richards, Loren G. Robbins, Charles Robinson, Edward Rockwell, Israel G. Rose, Oliver A. Shaw, Eli Smith, John Smith, Horatio N. Spencer, John Stansbury, Edward A. Strong, Edwin B. Taintor, John A. Taintor, Alfred Terry, Edmund B. Vase, Henry White, Lewis P. Williamson.

And on the following gentlemen.—Timothy J. Fox Alden, Alleghany College, Robert W. Alden, do. William E. Whitman, Middlebury College, do. Nathaniel L. Hooper, Harvard College, do. Horatio Sessions, Hamilton College.

The degree of A. M. was conferred on the following gentlemen, alumni of the College.—Henry Clay, George Spalding, Eleazer Griswold, Samuel Griswold, David Kimball, Wm. Mitchell, Thomas L. Shipman, Edward Turner, Henry B. Titus, James S. Huggins, Alexis Pease, Horatio Smith, Joseph Hurlbut, Richard L. Nett, Rensselaer Stowe, Roswell Stone, John W. West, Samuel Burrows, Thomas C. Perkins, Samuel R. Huntington, Leonard Whitington, Wm. L. Carter, William H. Foote, Charles H. Olmsted, Alvan Chester, Lewis Weld, Isaac Orr, Warham Crobb, William Hodges, Martin Snell, Samuel Spring, Doct. Ansel Ives, Rev. Peter G. Clark.

The degree of M. D. was conferred on the following gentlemen, of the Medical Institution.—Willoughby L. Lay, (1816) Alanson Abbe, Eldad Alexander, Charles Brington, Joseph Chadwick, Friend Cooke, Erasmus Curtis, Le Dickinson, Lewis French, Horatio A. Hamilton, Joseph Peabody, Alfred C. Thompson, Richard Warner, Silas James.

The degree of D. D. was conferred on the Rev. David Dickson, of St. Cuthbert, Scotland.

#### BOSTON RECORDER.

SATURDAY, SEPTEMBER 22, 1821.

GRANVILLE SHARP, Esq.

This distinguished Philanthropist, was born at Durham, Nov. 1735, and died in July 1813. He was apprenticed to a linen draper, and went through the regular term of service. When thus engaged, he was led by religious impressions to study the Greek and Hebrew languages, that he might avail himself of the opportunities to confound the Socinian and Jewish; his proficiency was such as enabled him to contend with some of the most eminent scholars of the day.

The subject that most deeply interested his feelings, through life, the emancipation of Africa, first engaged his attention in 1765. He met with an African who had been industriously treated by his master, in Barbadoes, and was adrift in the streets. Mr. S. took him up—secured medical assistance which restored his health, and found him employment. In this situation, his master recognized and claimed him. Mr. S. resisted the claim, and triumphed over the poor negro's persecutor. This led him to study the law of the case, and drew from him a pamphlet "On the injustice and dangerous tendency of tolerating slavery" in England, also republished an American pamphlet, bearing on the same points, superadding a fervent appeal to the public, and addressing a letter to the Archbishop of Canterbury; thus was "born the first ground in England, on the general subject of the Slave Trade."

In 1767, Mr. S. was offered an ecclesiastical living worth £300 per annum, but declined accepting it, because he thought he might be as useful as a layman than as a clergyman.

Several cases of prosecution for kidnapping and maltreating slaves, occurred about the time, in which Mr. S. exerted all his influence and with more than expected success. In 1769, the grand question was thoroughly discussed at four sittings of the Court of King's Bench, "whether England had a constitutional right to emancipate every resident, of whatever country or country;" it was decided by Lord Mansfield, contrary to his original feeling—and the slave was then established, that "as soon as a slave sets his foot on English ground, he is free." The early date of this decision, Granville Sharp labors contributed more than the labors of all his contemporaries.

Subsequent to this, he maintained a regular and valuable correspondence on the subject of the slave, with other influential Quakers in Philadelphia, devoted their most strenuous exertions to the cause, and extensively disseminated the Tract which Mr. S. had published with good effect in England.

In 1774, owing to his opposition to the measures of the British government towards the country, he resigned a lucrative office, and retired from public life. His benevolence, however, led him to pursue the great object of relieving Africa from bondage, in his retirement, while he followed his literary studies, he was from the press many valuable and highly estimated publications. By these he was introduced to the acquaintance and friendship of Franklin and Gen. Oglethorpe.

He anxiously sought the reconciliation of the land with her American Colonies, and published a work entitled "A Declaration of the rights of the people," &c. a share in



## SEAMEN.

which was frequently reprinted and circulated in England. After the Independence of the States was declared, he still declared the object of the British Government to give a proof of friendship and alliance, which might call for the country to its allegiance.

and Priests, throughout his dominions with copies of the Holy Scriptures.

The Bible Society of Bern, has received a voluntary contribution to its funds from the Prisons in that city—a proof that the stream of sacred charity had not flowed in vain into the receptacles of crime and wretchedness.

Collections for the Saxon Bible Society have been taken up in all the churches throughout the kingdom.

The distribution of 45000 copies of the scriptures in France, has occasioned fresh demands for them in every direction, and many testimonies are received of the good effects resulting from them.

In seven years, the Russian Bible Society has printed 91 editions of the Bible, in whole or in part, in 26 different languages, forming a total of 411,000 copies.

The British and Foreign Bible Society, have aided the circulation of the scriptures in 139 different languages and dialects.

The Merchant Seamen's Auxiliary Bible Society purchased Bibles last year of the British & Foreign Bible Society, to the amount of £750—being £59 more than was raised by the largest Bible Society in the world, the first year of its operation.

The independent church at Bridport, England, has been supplied more than 150 years, by only three ministers.

Llanfyllin Academy in Wales, is affording to many young Welshmen the advantages of a thorough classical and theological education. Increasing attention is given to composition in the Welsh language, and also to ancient British and Biblical Literature. To this Institution, Wales is probably to be indebted for its most able ministers.

## Seneca Indians.

The "Religious Intelligencer" of Sept. 1 and Sept. 8, contains a lengthy communication from Mr. J. B. Hyde, who has been laboring for ten years among these untutored families, and who for some reason, not made public, is now dismissed from his employment by the "United Foreign Mission Society."

For seven years after Mr. H. established himself among the Indians, he seemed to labor almost in vain. He was wholly unacquainted with their language, and labored under great disadvantages for its acquisition. During the late war, the perplexities of his situation were many, and the scarcity of provisions not one of the least. Three years ago, last August, five of the Indians professed themselves friends of the gospel. These were the first fruits of the harvest, that has since been gathered from the various villages of the tribe. Two years afterwards, the Chiefs of the several villages informed Dr. Morse, that of 700 souls in Buffalo Reservation, 225 were in favor of Christianity; of less than 600 in Allegany village, 225 also had appeared in favor of the cause of Christ—of more than 300 in Tonawanda, 30—of 360 at Cattaraugus, one half; making in the four Reservations 660 nominal Christians. Besides these, there are 450 Senecas on Genesee River, a large proportion of whom are in favor of Christian instruction. Mr. H. has no doubt that more than one third of the whole Seneca population are favorably disposed toward Christianity.

The opposition to the truth, has been virulent in many instances, and the Pagan party have exerted themselves to the utmost to prevent the spread of a Religion which aims at the destruction of their superstitions and vices. But a majority of the warriors and principal Chiefs have arranged themselves under the banner of the Cross, and the providence as well as the grace of God, has evidently prospered the exertions of the Missionary. The Christian Indians are in the habit of meeting together on the Sabbath, and at some other appointed seasons, for conversation on religious subjects, and for prayer and praise, tho' they have no teacher to meet with them. Most of the converts are young men and women, the flower of the tribe. Many of them have learned to sing, and at their regular meetings for this exercise, they are accustomed to have religious worship and attend seriously to pious instruction.

During the whole of this revival, there has not appeared "the least tincture of enthusiasm." A sober enquiry after truth—an anxious desire to know what God has revealed in his word, has characterized the work from its commencement. The morals of society are greatly improved. Revelling, midnight dancing, and intemperance are almost entirely abandoned by the Christian party, though three years ago, any individual who had the ability and refused to concur in the prevailing dissipation, thereby lost all his reputation and influence. Marriage was formerly unknown—but the evils resulting from ignorance and neglect of this institution, are in a great measure corrected. The Indians are now in the habit of cultivating farms, building comfortable houses for themselves, and for the worship of God, and improving the public roads—all which they neglected till the gospel came to them.

Mr. Hyde has translated some portions of the Word of God, and obtained the publication of 400 copies of the first Epistle of John, and a book of Hymns, &c. He judiciously decided that it was better to give the Indians the Scriptures in tract form, than to give them catechisms or other tracts. These translations, made with much labor, have been distributed and used in all the villages of the Senecas. The attempt to teach the Indians English, in the schools, has proved abortive.

It appears that Mr. H. leaves his station much poorer than he entered upon it. He has not only given his whole time and strength to the benefit of the Indians, but expended what little property he had before accumulated—about \$500. He was in no complaint however, but seems rather to rejoice that he goes out empty. Admitting the correctness of his representations, (and it is presumed they will not be disputed) he may rest assured that the Lord will provide for him, though other men may enter into his labors.

Wednesday Evening Lecture.—Sept. 26, in Park St. Church.—Preacher, Rev. JAMES PERKINS.

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WEDNESDAY EVENING LECTURE.—Sept. 26, in Park St. Church.—Preacher, Rev. JAMES PERKINS.

The progress of the various plans devised to promote the spiritual welfare of Seamen, in New-York, is highly cheering. Many difficulties were anticipated at the commencement of the business, but they have all vanished. Seamen readily attend the prayer meetings, wherever the Bethel Flag is raised, and manifest not only the utmost decorum, but a spirit of seriousness, and often of deep conviction. Masters of vessels so far from being reluctant to permit these meetings to be held on board their ships, have often solicited them, and prepared the best accommodations for the assembly. The officers of the vessels have frequently led in the exercises of the evening—and in several instances social worship has been commenced, and continued morning and evening on board, till vice and immorality have been effectually discountenanced and checked.

The Editor of the Seaman's Magazine says, that "Captains and owners are not only far more willing to give the use of their vessels than we anticipated, but many of them appear to be deeply sensible of the honor God is thus conferring on them, and are unwilling to lose any time after the arrival of their vessels, before thanksgiving is offered up to the God of the seas, for their protection and safe arrival—and are unwilling they should depart without imploring the Divine favor on the intended voyage."

## ARRIVAL OF THE OSAGE MISSION.

Extract of a letter from Mrs. SPRAGUE, to her Parents in Leicester, (Mass.) dated

"HARMONY STATION, AUG. 4, 1821.

"After a lapse of five months we have arrived at our destined spot. What cause for gratitude! What cause have we to devote our time, our services, and our all to the great work of the Lord! The U. F. M. Society has spent much money to get us here. You may well suppose that, after having been without a home for six months, on a journey of more than 2000 miles, we can be happy in almost any house that is our own. But, my dear parents, although the Lord has been with us on our journey, and in every footstep we have marked his hand, this does not seem to be the greatest thing for which we ought to praise him.—He has not only been with us, but has gone before us.

"When we had arrived within about 30 miles of our station, we stopped at a place called Chautauque Establishment, where many of the Osage resort, as he, (Chautauque) is an Indian trader. They had been expecting us for some time, and one of their Warriors had gone out on the bank of the river to see if we were not coming. Some of our family were walking on the shore, and met him. He appeared rejoiced to see them, and made signs which we must go. They immediately invited him on board the boats, and introduced him to the brethren. Oh, could those, who opposed me most, have beheld these heathen when they first saw us, they would say that our influence was much needed. It was, indeed, a pleasant sight to see their headman waiting for us, and his grave and solemn, yet pleasant look left favourable impressions on the minds of us all. Yesterday the above mentioned man went to the Great Osage Village to inform them we had arrived. They made us presents of corn and watermelons. They were decently dressed, their countenances pleasant, and their bodies adorned with beads, rings and feathers.

"Do not, my parents, think I am telling a flattering story. I trust the harvest is fully ripe, and that the Lord will make use of the weakest instruments, and cause them to prosper. Through an Interpreter, one of the Indians said he should send his children to school.

"The place on which we expect to locate ourselves is thought to be 15 miles from the village. Our Interpreter, (Williams) spent last Lord's day with one of the Chiefs, and asked him, "why he thought there was so much rain at this season." He answered, "that these Missionaries were coming up, and they prayed for the Great Spirit that there might be water for them, to help them up with their boats."—When Chautauque comes up, he has no water?—In this respect, we have been highly favoured."

"We have seen a minute drawing of the windings of the Osage river, sent by Mr. Sprague. [Ed.]

ORDAINED.—At Bridge water, S. parish, Rev. RICHARD M. HENGE. Introductory prayer by Rev. Mr. Sanger, Sermon by Rev. Mr. Lowell, of Boston; ordaining prayer by the Rev. Dr. Harris; charge by the Rev. Dr. Prince, of Salem; other exercises by the Rev. Mr. Briggs, of Lexington, and the Rev. Mr. Palfrey, of Boston.

Ordained, at Wareham, Aug. 29th, the Rev. DANIEL HEMMENWAY. Introductory Prayer by Rev. S. Green of Reading; Sermon by Rev. J. Edwards of Andover; text, "If any man be in Christ, he is a new creature"; Ordaining Prayer by Rev. E. Pratt of West-Barnstable; Charge by Rev. H. Lincoln of Falmouth; Fellowship by Rev. David L. Huns of Sandwich; Concluding Prayer by Rev. Otis Rockwood of Lynn.

Ordained at Harvard, Mass. Sept. 12, the Rev. GEORGE FISHER. Introductory Prayer by Rev. W. Eaton, of Fitchburg; Sermon by Rev. J. Ide, of Medway; text, "Come unto me all ye that labor and are heavy laden, & I will give you rest." "No man can come to me, except the Father who hath sent me draw him." Consecrating Prayer by Rev. Dr. Puffer of Berlin; Charge by Rev. Mr. Bullard of Pepperell; Fellowship by Rev. Mr. Fisk of Wrentham; Concluding Prayer by Rev. Mr. Putnam, of Ashby.

Installed, at Salem, in the East Meeting House, on Wednesday last, Rev. JAMES FLINT. Sermon by Rev. Mr. Colman. Charge by Rev. Dr. Prince.

## DESTRUCTIVE HURRICANE.

The New-Hampshire Patriot of the 17th inst. contains a detailed account of the ravages of a destructive and violent tornado which visited the towns of Croydon, Wendell, New-London, Sutton and Warner, in New-Hampshire. It commenced about six o'clock, on Sunday evening, 9th inst. and from its destructive ravages, must have been the most violent hurricane that has ever been experienced in New-England. Scarce one object could be found in its path that had withstood the violence of the wind; persons, houses, trees, logs and rock were forced from their resting places into the air, and made the more play-things of the raging element.

A letter from the Post-Master at New-London, N. H. mentions that the whirlwind came across the N. W. end of Sunapee Lake and passed over the S. W. end of Kearsarge mountain, making a path of 30 rods wide across New-London, and taking in buildings the distance of a quarter of a mile, each side of its path. There are demolished by the whirlwind, one saw-mill, nine barns, three dwellings, four sheds, and several dwelling houses and other buildings partly blown down. Several orchards, and 350 acres of wood blown down, with injury to walls, fences, fields, cattle and property of every kind. No lives lost in New-London. Four persons were killed in Warner, and a number very severely wounded.

At Kearsarge Gore, the dwelling house of Mr. Daniel Savary, was demolished, and Mr. Savary, aged 72, was carried six rods, and his brain dashed out against a stone. The house of Mr. Robert Savary, was also destroyed and his family severely injured by wounds. All the build-

ings of Mr. Peter Flander were crushed, and Miss Ann Richardson and an infant child, killed. In Salisbury, the buildings of Des. Jos. True, were swept away; an infant carried 100 feet, and found alive, under the bottom of a sleigh.

The tornado, it is stated, appeared like an inverted cone, alternately rising and falling—varying in width from half a mile to six rods. Its track, particularly on the Kearsarge mountain, is denoted by the most visible marks of destruction—"it appears as if a rushing torrent had poured down for many days, the earth being torn up, the grass withered, and nothing fresh and living to be seen in its path."

Election in Maine.—The Portland Argus, of Tuesday last, gives the returns of Votes for Governor, from 222 towns, in which Judge Parris has a majority of all the votes, including the scattering ones, of 1071. There are probably (says the Argus) about 2500 more votes to be received, which it is expected will make a considerable addition to the present majority.

The yellow or malignant fever, appears not to have abated in Norfolk or Baltimore. In the former place, the last daily report states 5, and in the latter, 2 deaths, by malignant fever.

## FOREIGN NEWS.

## FROM ENGLAND.

An arrival at Portsmouth on Monday, brought Liverpool papers to the 10th August.

Death of the Queen of England. On Monday evening, July 30, the Queen visited Drury Lane Theatre, and on her return complained of much indisposition—the disorder was an inflammation of the bowels. After passing thro' various unfavorable symptoms, until Tuesday, Aug. the 7th, Her Majesty expired, about 10 o'clock at night. London papers state, that the Queen seemed perfectly aware of her situation; and amid the tears of all around her spoke with calmness and resignation of her approaching dissolution. She commended her soul with humility to her Creator; and trusted to meet that justice in another world that had been denied to her in this. Her Majesty not long before she became insensible, declared that to die was happiness to her; that ever since her arrival in England, her enemies had, by plots and conspiracies endeavored to destroy her; "and at last (said her Majesty) they have destroyed me! I forgive them; I die in peace with all mankind." Gailing the servant, Mariette Brune, to her side, she said—"Your sister Demont has done me great injury: her wickedness has been very great; but tell her that with my dying breath I forgive her."

None of the Royal Family visited her Majesty; but the Duke of Sussex and Duchess of Kent sent messages of inquiry about 8 o'clock.

A courier was despatched to the King announcing the Queen's death.

By the ship Herald, Capt. Fox, which arrived at this port on Wednesday from Liverpool, have been received London papers to Aug. 18, and those of Liverpool to the 21st.

The squadron conveying the King and his suite on his journey to Ireland arrived at Holyhead on the evening of Aug. 6, and the king landed the next day. He was detained there several days by westerly winds.

Intelligence of the Queen's death being received on board the Royal Yacht at Holyhead, by a king's messenger, Aug. 9, mourning was ordered by the king, and the usual marks of respect, lowering flags, &c. were observed by the squadron. The king sailed from Holyhead at 10 o'clock, Aug. 12, in the steam-boat Lightning, landed at Howth, 7 miles from Dublin, and arrived at the Lodge in Phoenix Park at 6 o'clock on the same evening.—It happened to be on his birthday day. His landing was as private as possible on account of the decease of the queen, and in consequence, the preparations for receiving him with great parade were rendered useless, and the expectations of the populace were disappointed. He was accompanied by the Marquess of Londonderry and a numerous suite. He was to make his public entry into Dublin on the 17th.

It is said that the king proposes to visit Brussels, Frankfurt, Hanover, and even Berlin, in September. Paragraphs from each of those places, announce that preparations are making for his reception.

The funeral procession of the Queen was formed on Tuesday the 4th, and on the 6th the body was embarked at Harwich on board the Glasgow Frigate, which sailed for the Elbe, accompanied by several ships of war. An immense crowd assembled to witness the procession as it passed through the city, & at Hyde Park a scene of great disorder arose, in which one person was killed, and another was mortally wounded.

In relation to hostilities between Russia and the Porte, there is no decisive intelligence.

A Russian ship has been sunk by the forts in passing the Dardanelles, & all on board perished. A letter has been received in this town from Smyrna, dated July 4. It mentions that 10,000 persons were still on board the vessels in the harbour, and had been for twenty days. The plague had lately broken out there. The ship United States, of Baltimore, bound to Holland, was detained there by a new embargo. The London papers contain Smyrna dates to July 10.

## RUSSIA AND TURKEY.

CONSTANTINOPLE, JULY 2, 1821.

The communication between the Porte and the Russian Ambassador remains suspended. The latter is waiting for his instructions from Petersburg.

PARIS, JULY 30, (last date.) An express has arrived at Vienna from St. Petersburg, and we learn, that the Emperor ALEXANDER has given a categorical answer to the complaint of the Turkish government against the Baron DE STRONGONOFF. We are ignorant, of course, of the entire contents of this answer, but are assured, that the Emperor requires, that the Turkish government shall give full satisfaction to the Ambassador for the insult to him, within eight days; and if such satisfaction is not given, the Ambassador has orders to quit Constantinople; and the Russian Commanders (who are to have sealed orders) have orders to march their troops immediately into Moldavia. As it is doubtful, whether the Turkish Sultan will dare to give this satisfaction, for fear of offending his Janizaries, a war appears to be the inevitable consequence.

Naval Battle between the Greek and Turkish Fleets. PARIS, JULY 26. The sea fight between the Turks and Greeks is a memorable event. The Turkish fleet (consisting of nineteen sail, of which one was a three-decker, and three others two deckers) passed the Dardanelles, and anchored in the harbor of Mytileni, the three-decker anchoring at the entrance of the port. The Greek fleet of 35 sail, none large, having formed a junction, resolved to attack the Turkish fleet. The Greek Admiral commenced it by sending a fire ship against the three-decker which guarded the entrance of the port, and compelled her to leave open. The Greeks then advanced, with the greatest enthusiasm, to board their adversaries, and were received by the Turks with the courage of despair. The Turkish three-decker was set on fire, and the others were carried by boarding; and their crews were put to the sword or perished in the waves.—Part of the crew of the three-decker escaped the flames, by throwing themselves overboard. [Other accounts say, the Turks lost only 1 vessel, but the Greeks many.] JULY 29. Notwithstanding the disaster which befel the Turkish fleet near the mouth of the Dardanelles, we learn, that another fleet has passed into the Archipelago; and is expected to be joined by squadrons from Algiers and Tunis.

## DEATHS.

In this town, Albert Henry, son of Mr. Noah Fernald, aged 13 m.; Benjamin Franklin, youngest child of Mr. Benjamin Stevens, aged 6 m.; Charles Eaton, youngest child of Jabez Fisher, aged 7 m.; Charles Henry, son of Mr. Gridley Bryant, aged 16 m.; Charles Thwing Eayres, youngest son of Moses and Mary E. aged 17 m.; Mrs. Elizabeth Lincoln, aged 68, widow of Mr. Heman Lincoln, formerly of Hingham; Mr. Wm. Gardner, 30; Charles Henry, son of Joseph R. Newell, 11 m.; Mary Ann Linley, aged 29.

At Rainford's Island, John Popp, a seaman of ship Meteor.—In Cambridge, Mrs. Elizabeth Kneeland, widow of the late Dr. William K. aged XC; In Andover, Aug. 28th, Madam Abigail French, aged 79, relict of Rev. Jonathan French; Capt. William Johnson, aged 78.—He was a patriot of the revolution and fought in the battle of Bunker Hill.—In Needham, Mr. Charles Greenwood, aged 29, of this town.—In Seekonk, Miss Cynthia Louisa, daughter of Mr. Joseph Wheaton, in the 27th year of her age.—In Newport, Mr. Caleb Coggeshall, aged 9.—In Scituate, R. I. Mrs. Thankful Kimball, relict of the late Capt. Dean K. aged 79.—In Wethersfield, Conn. Rev. John Marsh, D. D. in an advanced age.—In Albany, HENRY JANSEN, Esq. a Member of the Convention. He was in perfect health in the capital, had purchased a ticket to view Peale's "Court of Death," then in exhibition in the Senate Chamber, and in passing to the chamber was instantly summoned from the representation to the awful reality.—In Norfolk, Dr. Samuel Housley, surgeon in the U. S. navy.—In Washington City, James M. Varnum, Esq. aged 36, son of the late Gen. Joseph B. Varnum.—He was a chief Clerk in the General Post Office.—In Edenton, N. C. Rev. Thomas Billings, Pastor of the Baptist Church of that place.—In Knoxville, Tenn. Gen. James White, aged 73.—In New-Orleans, Mr. Francis Billington.

## The Annual Meeting of the AMERICAN EDUCATION SOCIETY.

WILL be held at the Hall of the Massachusetts Bank, on Wednesday, the 3d day of October next, at 11 o'clock, A. M. for the Election of Officers for the ensuing year.

Precisely at four o'clock P. M. the Society will meet at the Marlboro-Hotel, where the following Exercises will take place, viz.

After the President has taken the Chair, the Report will be read, and a motion to accept it, will then be made by the Rev. Dr. PALMER, of Charleston, S. C. accompanied by an address adapted to the occasion—which it is expected will be seconded by SAMUEL HUBBARD, Esq. of Boston, and also accompanied by an address.

A motion will then be made by the Rev. Mr. WICKER, of Boston, for a vote of thanks to the Board of Directors, &c. to be seconded by the Rev. Mr. LORP, of Amherst, N. H. and each to address the Society.

After which, a motion will be made by Rev. Dr. HOLMES, of Cambridge, for a vote of thanks to Auxiliary Societies and to those Churches and others who have constituted their Pastors members for life of this Society, to be accompanied by an address—and this motion will be seconded by Rev. Mr. STORRS, of Braintree, with an address. Seats will be reserved for the Ladies.

By order of the Committee of Arrangements.

An adjourned meeting of the DIRECTORS, will be held at the Hall of the Massachusetts Bank, on the day of the annual meeting, at 9 o'clock, A. M. ASA EATON, Clerk.

## FRESH GOODS.

JOHN GULLIVER, No. 6, Marlboro-Street, (a few doors south from the Marlboro-Hotel,) has received on consignment—75 pieces black, maroon, blue, drab & pearl colored Bombazette—white, green, black, red and yellow Flannels—black and slate Worsted Hose—Gentlemen and Ladies' Barer Gloves—Russia and American Diapers—silk and taffety Velvets—green woolen Table Cloths.—These together with a general assortment of English and Domestic Goods, will be sold by the piece or yard on liberal terms. No variation from the marked prices.

HARD WARE. NEWELL & BURDITT, No. 29, Broad-street, have received by the late arrivals from Liverpool, an extensive assortment of BIRMINGHAM & SHEFFIELD WARES, comprising every article usually wanted for the Country Trade, which they offer on the most favorable terms, for cash or credit. ep8w. Sept. 22.

Cold Pressed American Castor Oil. SEVEN hundred bottles of very superior Cold pressed American CASTOR OIL, and 1000 bottles of East India Oil, just received and for sale by WILLIAM B. WHITE, at Apothecaries' Hall, 49, Marlboro'-street. Sept. 29.

JOEL CARTER HAS recently received from the Manufacturers at Chamber No. 9, Market-Row, fronting Cornhill, large assortment of Cotton and Woolen Goods, viz.

Broad Cloths, Chamberlains, Sateenets, Sheetings, Shirts, Gingham, Checks, Stripes, which added to his former stock comprises every article in the domestic line. Purchasers are respectfully invited to call and examine. Also—Machine Cards of every description furnished at short notice, made by one of the most experienced workmen in the country. Sept. 22. 2m.

FURNITURE WARE-HOUSE. SAMUEL BEAL, Mill-Pond Street, informs his friends and the Public, that he has recently purchased all the Furniture of a Cabinet Manufacturer, comprising a large assortment of rich and elegant FURNITURE, made in the best manner, which enables him to offer Household Furniture much lower than the common market prices. Those who wish to purchase are respectfully invited to call, examine quality and prices, and judge for themselves.

Mahogany French Bed-Dressing Tables, stands, Mahogany high post Bedssteads, Stained wood field do. Cot and low post do. Mahogany Toilet Tables, Painted do. do. Mahogany Wash Stands, Painted do. do. Card Tables, Wardrobes, Light Stands, Night Cabinets, Mahogany Cradles, Painted do. do. Bamboo Chairs, Bureau Bedsteads, Looking Glasses, Work Tables, Fire-Grates, Stuffed bottom Crickets. 4000 lbs. Live Geese and Common Feather Beds at low prices.

ALSO—A great variety of cheap and low priced Furniture—and 18,000 feet of Branch and St. Domingo Mahogany. Sept. 29.

WRENTHAM ACADEMY. ELISHA ANDREWS begs leave respectfully to inform his friends and the public, that he has taken the Academy at Wrentham—where every facility will be offered to those who wish to pursue an English or Classical Education.—Term commences Oct. 4. Sept. 22.

AN APPRENTICE Wanted, immediately, at the Recorder-Office. Sept. 22.

ALSO—A great variety of cheap and low priced Furniture—and 18,000 feet of Branch and St. Domingo Mahogany. Sept. 29.

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ALSO—A great variety of cheap and low priced Furniture—and 18,000 feet of Branch and St. Domingo Mahogany. Sept. 29.



## POET'S CORNER.

From the Palladium.

## A SUMMER EVENING.

Sweet is the silent pensive hour  
Of Summer's balmy even,  
When Meditation's soothing power  
Exalts the mind to Heaven.  
Fair as the moon's refulgent beam;  
It yields a secret pleasure,  
To see its lucid glories gleam  
Through the Heaven's extended azure.  
The shining stars that deck the sky,  
Their modest light diffusing,  
Attracting Contemplation's eye,  
They prompt to heavenly musing.  
Then Fancy's airy castles rise,  
On Hope's light breezes sailing,  
To explore the mansions of the skies,  
Gay dreams of bliss prevailing.  
While this fair scene my mind employs,  
May all my thoughts endeavor,  
To soar from earth's delusive joys,  
To those that last forever.

R. P.

## MISCELLANY.

## THE CRUSADES.

Extracts from the History of the Crusades,  
for the recovery and possession of the Holy  
Land. By Charles Mills. London. 1820.  
[Continued from page 152.]

For several years the Latins were engaged in consolidating their conquests; a Christian kingdom was raised, and the laws, language, and manners of Europe, were planted in Palestine.

The superior political and military virtues of Godfrey pointed him out as the person best fitted for the guardianship of the young state: the princes conducted him in a religious procession to the church of the Sepulchre; but it may be recorded to his honour, that he refused to wear a diadem, in a city where his Saviour had worn a crown of thorns. Of all the champions of the cross, he was most distinguished for the real virtues of the heart—for modesty, generosity, and piety—inclined, indeed, with the errors of the age, but based in sincerity, distinctness, and consistency—so that the praise which Tasso accords him seems scarcely too fervid. He died after a short reign of five years; and his tomb was not only watered by the tears of his friends, but honoured by the lamentations of many of the Moslems, whose affections his excellent qualities had conciliated.

Baldwin, his brother, count of Edessa; Baldwin du Bourg; Fulk, count of Anjou; and Baldwin III., were his successors. In the reign of the latter, A. D. 1145, Edessa, the eastern frontier of the kingdom, was lost, which gave the impetus in Europe for a second crusade; nor was there wanting a second Peter, in the person of the celebrated St. Bernard, to preach to its princes the paramount duty of again embracing their swords in the blood of the infidels. Louis of France, and Conrad, emperor of Germany, were convinced by the eloquence of the successor of the Hermit. The towns again became depopulated, from the thousands who crowded around the saint for the purpose of receiving the crozier from his hands, the ceremonial induction into the office of warrior of Christ. After encountering the usual distresses on their march, from famine, the sword of the Musselman, or the cruel frauds of the Greeks, the armies of both princes reached Palestine; but instead of proceeding immediately to the recovery of the Edessene territory the ostensible object of the war, they resolved, in a council composed of the princes, barons, and prelates of Syria and Palestine, to lay siege to Damascus: but when it was apparently in their power, the Latins debated only to whom the prize should be given, and the favorable crisis was irretrievably lost. They were compelled disgracefully to raise the siege. Conrad soon after returned to Europe with the shattered relics of his army; and his steps were a year afterwards traced by the French king. We cannot follow our author through his details of the various struggles which the Latins continued to make with Nouredin the Persian king and the Sultan of Iconium, for the possession of Edessa; his narrative of the fortunes which Antioch underwent; or the achievements of the Christians in Egypt under Almeric, brother of Baldwin III., then king of Jerusalem; but they do not yield in interest to the events we have cited, and are written with the same spirit. More immediately connected with our subject are the acts of Saladin. By birth a Kurd, he rose in the service of Nouredin to be lord of Egypt, after that prince had terminated the dynasty of the Fatimite Caliphs; and he now resolved to consolidate the Musselman strength, and overwhelm the Franks with their weight. Guy Lusignan was at this period governor of Jerusalem; but his military energy was weakened by the civil dissensions of the barons, and by disputes between the knights of the Temple and of St. John. The battle of Tiberias, which decided the quarrel between the two powers, is thus given by our historian:—

"Saladin was encamped near the lake of Tiberias, and the Christians hastened to encounter him. But they soon experienced these evils from heat and thirst, which the count of Tripoli had prophesied would be the fate of their foes, if the Christians remained at rest. In the plain near Tiberias the two armies met in conflict. For a whole day the engagement was in suspense, and at night the Latins retired to some rocks, whose desolation and want of water had compelled them to try the fortune of a battle. The heat of a Syrian summer's night was rendered doubly horrid, because the Saracens set fire to some woods which surrounded the Christian camp. In the morning the two armies were for a while stationary, in seeming consciousness that the fate of the Moslem and the Christian worlds was in their hands. But when the sun arose,

the Latins uttered their shout of war, the Turks answered by the clangour of their trumpets and atabals, and the sanguinary tumult began. The bishops and clergy were, according to custom, the nourishers of martial virtue. They ran through the ranks, cheering the soldiers of the church militant. The piece of the true cross was placed on an hillock, and the broken squadrons continually rallied round it. Piety was equally efficacious on the minds of the Musselmans, and the Saracenic hatred of infidels was enkindled by the religious enthusiasm of the Christians. The crescent had more numerous supporters than the cross, and for that reason triumphed. The battle ended in the massacre of the Latins. They who fell in the field were few in number when compared with those who were slain in the flight, or were hurled from the precipices. The fragment of holy wood was taken from the hands of the bishop of Acre. The king, the master of the Templars, and the Marquess of Montserrat, were captured. The chief of the Hospitaliers fled as far as Ascalon, and then died of his wounds."

The consequences of this battle it is easy to foresee; Acre, Jaffa, Cosarea, and Beritis instantly yielded to the conqueror: Ascalon followed; the metropolis of Palestine could not long hold out against the formidable arms of the Curd prince; and after a short and ineffectual resistance, Jerusalem finally surrendered to him, Oct. 1187: the Latins left the city, and passed through the enemy's camp. It is the generous remark of a foe, that Saladin was a barbarian in nothing but the name.

The event of the battle of Tiberias was felt as a calamity from one end of Europe to the other: nothing could exceed the terror of the court of Rome.

The emperor Frederick of Germany summoned a council at Mayence to consider of the propriety of a new crusade: Philip of France, Augustus count of Flanders, and Henry II. of England, were fired with the same enthusiasm. Before they departed on the expedition, Henry died; but his place in the armament was more than supplied by the military genius of his successor, Richard Coeur de Lion, whose subjugation of Cyprus and heroism at Acre are events universally known. Leaving Acre under the ensign of the cross, he advanced towards Azotus, and defeated Saladin in a terrible battle, which left him free to march upon Jerusalem; prudential considerations, however, prevented him from attacking it, and he fell back on Ascalon. Saladin's spies had communicated to their master the vacillations of the crusaders' councils; and by quick marches he hastened to lay siege to Jaffa: it was on the point of surrendering; one of the gates was already broken down; when Plantagenet suddenly appeared, and the Turks retired with terror before his invincible arm. This was the last of his exploits in Palestine; domestic occurrences obliged him to return to England. He concluded an honourable peace with Saladin, and rich in laurels left the Holy Land. Saladin soon after died; and a fourth crusade was promoted by pope Celestine III., which was embraced by Germany. Her forces marched in three bodies to the relief of the Syrian Christians; and their measures were upon the point of being crowned with complete success. All the sea-coast of Palestine was in possession of the Christians; but in their march from Tyre to the holy city, they made a fatal halt at the fortress of Thoron. After a month's labor they succeeded in piercing the almost impregnable rock upon which it was placed, when rumours that the sultans of Egypt and Syria were concentrating their levies to attack them, struck a panic into the German princes: they deserted their post by night; and the death of Henry VI., the great support of this crusade, was a convenient reason for their entire abandonment of the cause, and for their return to Europe. [To be concluded.]

## CATHOLICISM.

AN EXTRACT. From the Christian Register.

Another ground on which the fabric of modern Catholicism has been attempted to be reared, is that the doctrines which constitute the subjects of difference are mysterious, and above our comprehension.

Our first remark on this point is that we have no right, after having once admitted the claims of the Bible to be a divine revelation, to make the doctrines of the Bible stand trial at the bar of human reason. If we have made up our minds that we have a book in which God speaks, our only duty is to ascertain what he hath spoken, and to receive it with the simplicity of a little child. If we undertake to sit in judgement upon the doctrines, after we have ascertained them, we are chargeable with the impiety of arraigning infinite wisdom. Let the truths of the Bible then be as much above our comprehension as they may, so long as we admit the Bible to be the word of God, this furnishes no apology for unbelief.

When it is said that certain doctrines of scripture are mysterious, it must be meant either that what we are required to believe is itself above our comprehension; or not accompanied by sufficient evidence; or else that these doctrines are incomprehensible in some of their connections. If the former be intended, viz. that our reason is taxed for its assent to certain doctrines for which there is no sufficient evidence, we answer that the objection rests on an assumed fact, of which we do not acknowledge the existence. Take for instance the doctrine of the two natures in Christ: all that we are required to believe concerning this, is the simple fact, and the evidence upon which our faith is required is complete—viz. the authority of God. If we were required to believe in what manner the union between Divinity and humanity exists, or to explain any other of

phenomena with which it is connected, until God should give us a new revelation, we might justly complain of being unreasonably taxed. The same may be said concerning the doctrine of the Resurrection. All that I am required to believe on this subject is the fact, and as many of the attending circumstances are as revealed in scripture. So far there is no mystery, because God has been pleased to make a revelation. But if I am required to answer all the questions which philosophy has raised upon this subject, and to solve the great problem concerning personal identity, with only the revelation which God has already given in my hands, I should be sure, feel myself condemned to a hopeless task. I should have reason to complain of the disproportion between the demands which were made of me, and the talents with which I was entrusted. In this view of mysteries then, and it is the one against which the common objections are directed, it appears that the gospel demands our assent to nothing that is unreasonable. The mysteries which we are required to believe are revealed mysteries; and the evidence on which we are to receive them, is as sure as the veracity of God.

If any object to the mysteries of the Bible, because they cannot comprehend them in all their connections, we answer that this very fact taken in connection with the analogy of providence, furnishes a presumptive argument in favour of their reality. The fact that your nature is complex, and that there is in it a three-fold union of body, soul and spirit, is perfectly intelligible: it is within the sphere of your own consciousness. But at the very next step, when you come to inquire concerning the nature of this union, or the manner in which body and spirit operate upon each other, you are met by a mystery which defies your comprehension as really as the Trinity itself. That my mind is active at this moment, and that I am moving my pen from one side of my paper to the other, I am certain. But when I come to analyze the process by which my mind connects and arranges its thoughts, or to inquire what is the nature of that power by which I guide my pen, I have no means of arriving at any satisfactory conclusion. The same is true of all the works of nature by which we are surrounded. The same principle therefore which would lead me to abandon the mysteries of Revelation, must excite my incredulity with respect to all the objects of sense, and conduct me at last into all the horrors of universal scepticism.

For the Boston Recorder.  
AMERICAN EDUCATION SOCIETY.  
ALARMING FACTS.

In January, 1819, the Society received \$2,248. In February, 1821, it received \$332. That is, at a period of its existence two years later, when the subject was more distinctly before the Christian public, and the number of beneficiaries was increased from 140 to more than 200, the receipts in one month were 1916 dollars less than during the same period two years before. It may be asked, though this is true of one month, what is the state of facts if you take several months together? In Sept. Oct. Nov. Dec. Jan. and Feb. six months during the winter of 1820 and 1821, the receipts were \$3,123. In Jan. Feb. March, April, May and June, six months of 1819, the receipts were \$11,637. That is, at this late period, when all Christians ought to be awake on this subject, when the number of revivals of religion is greatly increased, and of course the number of suitable candidates for this sacred charity, as well as that preparation of the heart which makes people ready and happy to aid in this cause, the receipts of the Treasurer of the American Education Society are diminished, in the term of six months \$8,514. Are Christians ready to say, while they read these facts—let us know the whole truth, on this subject, keep back nothing; the wound must be probed to the bottom before it can be cured. In the last autumn and winter, during six months, the receipts were, as stated above, \$3,123. In June 1819 they were \$2,587, only \$536 less in one month two years ago, than in six months of the last year. But this is not all; in one year previous to the fifth annual meeting, the receipts, except one bequest, only the interest of which can be expended, were \$9,148 only. In one year previous to the fourth annual report the receipts were \$18,330; that is, 10,182 less last year than year before.

At the quarterly meeting, in Oct. last, the Directors not only made a standing order, that the beneficiaries should give their notes for one half the monies which they received, to be paid within one year after they left college, and reduced the allowance to each one fourth; but also directed their Treasurer to pay to the beneficiaries nine hundred and sixty two dollars more than he had received for this purpose.

Mr. Editor, I have no remarks to make on these facts, if they do not arouse Christians, they would not awake though one should rise from the dead.

## CONJUGAL LIFE.

For the Boston Recorder.

MR. WILLIS.—Among the many subjects which have been treated upon in your useful paper, I do not recollect to have seen particularly brought into view, the duties which those owe to each other, who are united in the conjugal life. The very earnest exhortations of the apostles on this subject, prove that they considered it one of vital importance to the cause of religion, as well as to the individual comfort and benefit of those who stood in this relation. And indeed there is no connection in life so intimate, and none attended with greater blessings than that of husband and wife, where those duties which are binding on each other are duly realized, and cheerfully performed, especially when sweetened by experimental religion. But on the contrary where these are neglected, much unhappiness will be the consequence.

The directions which are given us on this subject, as are all the commands of the Bible, are calculated for the best good of those who obey. Hence we always find that "in keeping the commands there is great reward."

The enemy of all peace is ever busy to destroy, if possible, the peace of the people of God. And if he can induce them to neglect known duty in any particular, a great point is gained by him.

When two that are Christians are happily united in the marriage state, they are placed in a condition to be of much use in the church and in the world. How important then, that they should "walk together as heirs of the grace of life, that their prayers be not hindered," for if Satan is suffered to get an advantage here, they will be much more liable to fall into other acts of disobedience.

I will not say persons cannot be real Christians, who live unbecomingly their character in this respect, but I will say, it is greatly wounding to the cause of Religion, and I may appeal to such persons, whether it does not very much, if not entirely, destroy their own comfort & usefulness. Unless there is Religion in the family and in the closet, it is absurd to suppose there will be any in the church and in the world. Neglect family and secret duty, and all other attempts at duty will be but mere hypocrisy.

I am far from supposing that these observations are generally applicable; but I fear there are some to whom they will too well apply, and who may not have sufficiently considered the great importance of the subject. Such, I would urge to a more particular attention to the word of God, and they will find much to reprove them. If it is criminal to neglect one command, it is equally so another. If it is a crime for a Christian to neglect attending upon the ordinances of the church, it is also a crime to neglect the command, "let every one of you in particular so love his wife even as himself, and the wife see that the reverence her husband."

The wife is taught to "be in subjection;" We are not however to understand this to be a slavish subjection, but that due subordination, which God in his wisdom has seen fit to prescribe. Hence he has directed that "the husband should be the head of the wife, even as Christ is the head of the Church, and as the Church is subject to Christ, so let the wives be to their own husbands in every thing."

I need not here repeat the many other texts on this subject; I hope enough has been hinted to call the attention of those who are interested, more particularly to the subject.—As our time is short, it is of much importance that it be filled up in usefulness to each other, in the different relations in which we stand—our conduct will have a great influence on those around us. Have we children? of how much consequence is it that all our deportment before them should be worthy of their imitation, lest what we now sow, we may hereafter have occasion to reap in sorrow.

## HINDOO DEGRADATION.

Calcutta, Jan. 22.—In this country there is a description of slavery existing to a great extent, and which is one of the least evils to which the Hindoo system of worship has given rise. In most of the Hindoo places of worship in India, (Southern India especially) there are establishments of dancing women. Many of these poor creatures are purchased when infants, by women of the worst description, who have served in the Pagodas as prostitutes; and these children having become by purchase, the slaves of purchasers, they dispose of them as they please when they grow up. The whole of the base profits of the slaves are received by the purchasers who supply them with food, raiment and ornaments.

But this slavery is not confined to the Pagodas, where these women have certain allowances in common with the other servants attached thereto. There are numerous women of this description, some of whom having been attached to the Pagodas when young, have resigned their allowance therein, and live by purchasing young girls and bringing them up as prostitutes. In this manner, I apprehend, most of the unfortunate women have been obtained of whom mention is occasionally made in the newspapers of their having displayed their talents for singing and dancing at the several feasts and matches at Calcutta & other places.

In conversing with a learned Bramin lately on the subject of these women, he informed me that it was considered that if these women were not obtained by purchase, they could not be procured at all; that if there were no dancing women in the Pagodas, they would be deserted; and that the advantages of having them in the Pagodas was this, that persons coming to the Pagodas to hear these women sing, are attracted by the ceremonies of the worship, and become devoted to the Deity to which the Pagoda is dedicated. Their songs in the Pagodas are generally of an obscene nature; many indeed which they sing before European Ladies and Gentlemen are equally so, where the women are not warned against singing such songs before hand.

Shearing Sheep.—The following method has been found effectual. Immediately after the sheep are shorn, soak the roots of the wool that remains all over with oil, or butter and brimstone; and three or four days afterwards, wash them with salt and water, and the wool of the next season will not only be much softer and finer, but the quantity will be greatly enlarged; and the sheep will neither be troubled with the scab or vermin that year.

Parsnips productive of Milk in cows.—Parsnips cause cows to produce abundance of milk; and they eat them as free as they do oil cake. Land 7 or 8 acres in Guernsey is sown in with parsnips to feed cattle, and the milk is like cream. Sheep when lambing, fed with them, produce much milk. They are improper food for horses, subjecting them to blinders.

JUST published, and for sale at Lincoln & Edmunds, No. 53 Cornhill, and at Samuel T. Armstrong's, No. 50 Cornhill, Boston: Price 50 cts. A Review of Rev. Thomas Andrews' Essay on Divine Agency, by Rev. OTIS THOMPSON, of Rehoboth. Aug. 11, 1821. 8w\*

## HABIT AND DRESS MAKING.

MRS. S. RICHARDS begs leave to inform her friends and the public that she has taken her old stand, in Milk street, opposite Federal street, where she will carry on the Habit and Dress Making in all its various branches, and most modern style; she likewise wishes to express her gratitude to those ladies who have favored her with their patronage and also pledges herself to pay that attention that will merit the continuance of the same favors.

N.B. Wanted immediately, a number of young ladies as apprentices at the above business. Good recommendations will be required. Aug. 18. 6w

## FARM WANTED.

ABOUT 30 miles from Boston, with a good House & Barn, 30 acres of land, orchard, mowing, tillage and wood lot—for which will be given in exchange, a neat, well made Coach, with handsome harness, new and complete, and two lots of land in New-Hampshire, containing each 160 and 100 acres. The balance will be paid in cash. Apply at this office. Sept. 8.

## MUSIC TUITION.

MR. S. P. TAYLOR, from New-York, Professor and Teacher of Music, and Organist of the "West Church," respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 6, Milk-street, or at his house in Clark street, where he will give instructions to those Pupils, who can have the use of his Piano Forte. Sept. 27.

## Fifty Dollars Reward.—Stop Thief!!

THE Shop of the Subscriber was broken open on the night of the 8th or 9th inst. & Goods to a large amount stolen therefrom; among which were several pieces of blue Broad Cloth, 1 do. black, 1 piece Duff, 1 do. white Flannel, 7 pieces blue Plains, together with several other articles usually kept in Clothing Stores. 50 dollars reward will be given for the recovery of the Goods, and the detection of the thief or thieves. EZRA PALMER.

## WARD'S FAREWELL LETTER.

JUST received and for sale by SAMUEL T. ARMSTRONG, No. 50 Cornhill, FAREWELL LETTERS to a few friends in Britain and America, on returning to America in 1821. By WILLIAM WARD, Minister of the Gospel, formerly of Newburyport, and now of the death of Rev. SAMUEL WARD, D. D. 20 cts. Rev. Mr. CORNELIUS' sermon on the same occasion, price 25 cts. Sept.

## Vindication of the Episcopal Church.

JUST Published, by R. P. & C. WILLIAMS, Cornhill Square, A Reply to the Review of Dr. WATTS' Sermon and Mr. SPARK'S Letters, on the Protestant Episcopal Church, which originally appeared in a separate form at Baltimore; and which attempted to vindicate the Church from the charges of that Review by a Protestant Episcopal. "Founded in truth; by blood of Martyrs;" "Cemented; by the hand of wisdom;" "In beauty of Holiness; with ordered prayer;" "Decent and unproved." Sept.

## NOTICE.

THE copartnership heretofore existing between the firm of TUCKERMAN, ROGERS & CUSHING, is, by mutual consent, dissolved.

EDWARD TUCKERMAN, SAMUEL ROGERS, THOS. P. CUSHING.

EDWARD TUCKERMAN and THOMAS PARKER CUSHING, will continue to do business under the firm of TUCKERMAN & CUSHING.

They will, for the present, occupy the store Samuel Parkman, Esq. No. 12, Merchant's Row, where they offer for sale a new and important prime BRITISH and IRISH GOODS, suitable for the present season.

SAMUEL ROGERS, Will continue to occupy the store, No. 3, 3rd Street, and is now receiving a general assortment of SEASONABLE GOODS.

All persons indebted to the late firm of TUCKERMAN, ROGERS & CUSHING, are requested to make immediate payment to the subscribers, who are duly authorized to settle the accounts of that concern.

TUCKERMAN & CUSHING, No. 12, Merchant's Row, August 22d, 1821.

## CHRISTIAN PSALMODY.

JUST Published by SAMUEL T. ARMSTRONG, No. 50 Cornhill, Boston.

The Fifth Edition of Christian Psalmody, comprising Dr. Watts' Psalms and Hymns, bridged; with two hundred and thirty new Hymns, from other authors, and a full and complete INDEX of SUBJECTS and SECTORS. By SAMUEL WORCESTER, D.D. cents bound single, \$7, 50 a dozen.

The following commendation of this work, deduced to a number of others which have been time to time handed the Publisher, is a Committee appointed by the Massachusetts General Association, to advise with regard to revision or alteration in future editions, and whose inspection this present edition was published. It is composed of the Rev. Messrs. W. D. SERENO E. DWIGHT and JOHN CORCORAN. The Committee named above, being appointed by the General Association of Massachusetts have examined Dr. Worcester's edition of Christian Psalmody, & made ourselves acquainted in some measure, with his views and plans and execution.

Though it appears to have been from first Dr. Worcester's desire, that his compilation and intended improvements should be under Providence, upon their own merits, and not upon any special recommendation, yet a matter of so much public interest & importance, some general testimonial seems to be proper. It is about five years since the first of his Christian Psalmody was published. The FIFTH EDITION is now in the Press. The book has been introduced into many Churches and Societies, and so far as we have been able to ascertain, with high satisfaction—and the patronage is continually increasing.

"As to the expediency of abridging Dr. Watts' Psalms and Hymns, Dr. Worcester seems to be fully aware, that a difference of opinion and feeling would exist in the community, and for this he has provided by preparing two editions, according to his plan for improvement; so that Societies or individuals may suit themselves either with Christian Psalmody, or with an improved edition of Watts' PSALMS, with or without the Selections."

"Without expressing an opinion on the general question of abridgment, we think it right to say, that Dr. Worcester's abridgement appears to have been made with great care, and a sacred purpose, that in regard to Christian doctrine and sentiment, Watts should remain unimpaired."

"The Selection of Hymns from various sources, is judiciously made, contains a great variety of metres and as a supplement to Watts highly valuable."

"The 'Key of expression,' with which the notes in all their parts & forms are furnished, is inestimable importance, & has been spoken of by those best versed in the science of music, as a necessary and intelligible guide to the performance of Church Music, such as can be found in no other book. The vast utility of this key, in singing Psalms and Hymns, is an obvious application of musical character to Music."

The Committee in giving this testimonial, intend no disparagement of any other collection of Psalms or Hymns. Per Order, WATTS' PSALMS and HYMNS, Chairman of the Committee.

## Recently Published, by the same Author.

Dr. WATTS' PSALMS AND HYMNS, Entire, i. e. the whole of Watts. This edition has been carefully revised and marked with Directions for Musical Expression. \$7, 50 a dozen; 75 cents single.

## Dr. WATTS' PSALMS AND HYMNS.

Entire, together with Two Hundred and Thirty Six well selected HYMNS, not in common edition of Watts, many of which are by WATTS HIMSELF—the rest by Steele, Bridges, Cowper, Newton, Hart, Stennett, Wither, Scott, Robinson, Gibbons, Kingsworth, Jones, Bedome, Grigg, Dorr, Cruttenston, Fawcett, Lyndall, Green, Frisaddon, Tate, Huntington, Medley, and many others; by which it will readily be perceived, that Dr. W. has been at great labor and expense to make an excellent and valuable collection, and it is presumed it will be found so. Price, \$10.00 a dozen; \$1.00 single.

The SELECT HYMNS, can be had separate, stitched in blue paper, leather back, 25 cts. single, \$2.50 a dozen; or bound, 50 cts. single, \$3.75 a dozen.

## SELECT HARMONY, Octavo.

Containing more than a Hundred Tunes, and Twenty Particular Pieces of approved excellence, of a style and character suitable to public and private devotion. It has also the Rudiments of Music and is therefore suitable for Schools. \$5.00 a doz. 50 cts. single.

Very liberal discounts are made from the above prices, when 100 or more are purchased. Sent by mail, when desired. 6w Sept.

## YOUNG MAN WANTED.

ONE who is accustomed to laboring on a farm, and recently from the country, hear of a situation by applying at this office.